

September 22
1938

Millennial Star



Photo by H. C. Brown

The Sacred Grove Near Palmyra

Here Joseph Smith's Humble Prayer Was Answered

(See page 596)



The Hill Cumorah

AN ANGEL FROM ON HIGH

An Angel from on high, The long, long silence broke;
Descending from the sky, these gracious words he spoke:

Lo, in Cumorah's lonely hill A sacred record is concealed
Lo, in Cumorah's lonely hill A sacred record is concealed.

Sealed by Moroni's hand, It has for ages lain,
To wait the Lord's command, From dust to speak again.

It speaks of Joseph's seed, And makes the remnant known
Of nations long since dead, Who once had dwelt alone.

The time is now fulfilled, The long expected day;
Let earth obedience yield, And darkness flee away:

Lo, Israel filled with joy, Shall now be gathered home,
Their wealth and means employ to build Jerusalem.

—PARLEY P. PRATT

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But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4: 4

CONTENTS

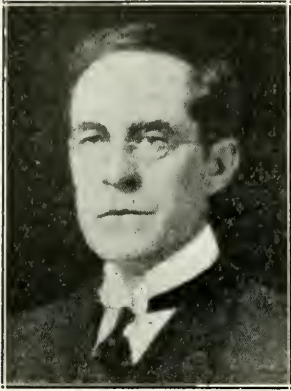
	Page
EDITORIAL—	
My Acquaintance With President Brigham Young <i>by Matthias F. Cowley</i>	- 600
CHURCH FEATURES—	
The Grace of Christ Today <i>by Elder Nephi Jensen</i>	- 594
Nature's Temple <i>by Elder Hugh Card Brown</i>	- 596
SPECIAL FEATURES—	
The Soul's Fire <i>by Jeremiah Stokes</i>	- 598
Some Suggestions on Genealogical Work <i>by Clifford Hartley</i>	- 604
Welsh District Conference	- 606
Scottish District Conference	- 606
Leeds District Conference Schedule	- 601
Christmas Story and Poem Contest Rules	- 603
DEPARTMENTS—	
News of the Church in the World	- 605
From the Mission Field	- 607

THIS WEEK'S COVER—

AN exceptionally fine view of the Sacred Grove is seen on the cover of this week's STAR. This picture, taken within the beautiful grove, shows the density of the trees by the shades of the sunlight. From the picture one can easily realize the sanctity and beauty of the spot where Joseph Smith sought God in prayer. The Sacred Grove will ever be a cherished spot in the hearts of all Latter-day Saints.

The Grace of Christ Today

By ELDER NEPHI JENSEN



Elder Jensen

IN that solemn impressive affidavit of the three witnesses to the Book of Mormon, appear these simple words:

"We, through the grace of God the Father and our Lord Jesus Christ have seen the plates which contain this record."

In this simple phrase the little word "grace," which appears about a hundred times in the Bible, is given a plain understandable meaning. As here used the word is the name of the kindly attitude of God toward the three witnesses as manifested in his graciously granting to them a view of the precious gold plates.

This is the true connotation of the word as it appears in our New Testament, "Charis," the Greek equivalent of "grace," means gracious. The idea that grace is an active, saving principle like faith or repentance, finds no warrant in the scriptures. Faith and repentance are the great eternal active saving principles. It is these principles that purify the heart and give the victory over all evil. "Grace" is the loving kindness of God in making it possible for us to have faith and repent. No teacher has made this great cardinal truth so clear as The Book of Mormon prophet, Amulek. He gives us the plainest explanation of just how Jesus saves, to be found in any scripture. He tells us that Christ, through his sacrificial suffering, brought about means whereby we "may have faith unto repentance." (Alma 34: 15)

This pertinent text aids us in understanding Paul's statement that "we are created in Christ Jesus unto good works." (Ephesians 2: 10) It is through sincere faith in Jesus Christ, and resultant heart purifying repentance, that we are turned to "good works," or "created unto good works."

Why then does Paul insist so strenuously that we are saved "by grace"? Simply because it is through the grace of Christ that it has been made possible for us to "have faith unto repentance." If it had not been for the ministry of the Christ, through which he revealed to the world, the majestic personality of God, and his infinite love and power we should be wholly unable to exercise real saving faith.

The notion that something called grace, will instantly make one perfectly acceptable to God, the moment one frantically confesses faith in Christ is as crude and senseless as the belief of savages that the mere wild shouting of some magical for-

mula will call forth the beneficial interposition of Deity. Equally crass is the idea that "sacraments as channels of grace," administered to a helpless dying infant, will insure the infant's full participation in the beautiful vision, while the unbaptized infant will be eternally denied this felicity.

The transposition of Paul's text—"By Grace ye are saved through faith," and making it read in effect, "By faith ye are saved through grace," is responsible for the revolting errors.

The misinterpretation of this text has led to some of the most egregious errors in the whole range of Christian doctrinal development. Out of this error came the strange notion that salvation is mere escape from a place called hell and an entrance into a place called heaven; and that this "Salvation" can be won instantaneously by having a few drops of water ceremonially poured on one's head; or by excitedly exclaiming, "I believe," with one's dying breath. These revolting errors have been destructive of verile active faith—the faith that underlies all sane and vital religion.

Shortly after the world war a movement was started by leading clergymen, and financiers, having as its noble aim, the complete Christianization of the nation. The leaders of the movement published a number of advertisements in newspapers and magazines, in which they set forth in glowing language their high objectives; and made appeals for financial assistance. In one of these ads appears this trenchant sentence:

"The world needs a great many things, but it needs most of all faith."

Nothing truer has been published in recent decades. The tremendous significance of these words came home to me with unusual impressiveness while listening recently to the closing appeal of a Protestant revivalist. Between the verses of a sentimental, emotional hymn, sung by his choir, he depicted with catch words, and fear-inspiring illustrations the eternal damnation of those who failed to "Surrender to Christ, before it was too late."

He gave his hearers the definite impression that they could win endless felicity and escape from eternal death by merely lisping a few frantic words of confession at that hour.

There was no appeal to rational faith. There was no reference to any modern faith—fact—nor moving of people to believe by a graphic recital of things God has wrought in our day.

The circumstances suggested the theme the "Grace of Christ today." Through the grace of Christ, manifested in our day, Joseph Smith, saw the glorified form of God the Father and his Son Jesus Christ, and thus modern man was given a clear, faith-inspiring idea of God. Through the grace of Christ, the Book of Mormon was brought forth and people of today were given a new witness for Christ—the witness of a sleeping continent immeasurable intensifying the faith of those who receive it. Through the grace of Christ the Holy

(Continued on page 606)

Nature's Temple

By ELDER HUGH CARD BROWN

NEARLY every church reveres a shrine of some kind, whether it be a statue, a temple or some spot made sacred by association. It has been the desire of many Christians to visit the Holy Land and to stand in some sacred place, where the Saviour may have been many hundred years ago.

Likewise do the Latter-day Saints today hold sacred a small grove of trees near Palmyra, New York. In the heart of these natural surroundings God made Himself manifest, and together with His Son Jesus Christ gave answer to the humble prayer of a boy.

It was a beautiful spring morning when a young man just in the spring time of life entered the grove. He had come alone this peaceful day for comfort and instruction from the Lord. His mind was in a quandry, yet he had faith that God would direct him. For some time he had wondered which one of the many conflicting churches he should join. He humbly knelt to ask of God.

Suddenly a blackness overcame him. The trees seemed to curtain all light from the grove and it became a smothering pit of darkness. Some unseen power was about to crush him, and he made a final plea to God for help. The black curtains were withdrawn and suddenly the grove filled with celestial light. Before his eyes two Heavenly Beings were revealed, glorious beyond description. One of them calling him by name pointed to the other and said, "This is my beloved Son; hear Him." Joseph asked which of all the sects was right and which he should join. The Saviour told him to join none of them for none was of Him, that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

When he came to himself, he was lying on the ground looking toward heaven. He was weak in body, but uplifted in spirit and mind. The light had broken through the cloud of darkness, and truth was revealed.

He shared his glorious secret with his family and also wanted his choicest religious friends to learn of this great truth. His family understood and believed him, while those whom he believed to be his friends made light of his manifestation and told him that it was of the Devil. Soon their jeers turned to bitter persecution. Hatred toward him was incited by men of religious prominence and high social standing. Joseph wondered why it was that learned men should so vigorously condemn that which a fourteen year old boy proclaimed to be true.

He knew that he was telling only the truth, and that God knew it, so he again went to the Father in earnest prayer. As he knelt down by his bed to pray, his room became brilliant

with light and a heavenly messenger appeared suddenly before him. He was startled at first, but then realized that it was a servant of God appearing in answer to his prayer. The messenger introduced himself as Moroni, a resurrected being, who once dwelled on the American continent. He told him of some hidden ancient records of God's dealings with the former inhabitants of the Western continent. The Angel Moroni quoted numerous passages of scripture which pertained to the last days and to the second coming of Christ and said that the record was an added testimony that Jesus is the Christ, and was to be an aid in preparing the world for his return. Moroni told Joseph that he would be the instrument in the hands of the Lord in bringing forth this book, and that he would translate this sacred record through the direct help

of God and by the use of the Urim and Thummim which was deposited with the plates. A vision showing the location of this record was unfolded and he recognized the place as one familiar to him. As the angel ascended, the room gradually dimmed until entirely dark.

As Joseph lay pondering upon what he had seen and heard, the room was again filled with light and the Angel Moroni returned and repeated the message, emphasizing the power of Satan. He warned Joseph against the temptation to sell the plates for money, badly needed by his family, and to constantly give heed to the Spirit and always keep an eye single to the glory of God. Once more during the night the angel returned and repeated the glorious message, impressing upon Joseph the importance of his mission. The message was re-



Joseph Smith's Vision

peated a fourth time to emphasize the location of the plates.

Owing to the distinctness of the vision, Joseph later recognized the place as he approached it. Cumorah, as the hill was anciently known, towered above the others in that neighbourhood. Recognizing an oval-topped stone as the location of the plates, he pried it loose and beheld in a stone box the plates, the Urim and Thummim, and a breastplate—just as seen in the visions. As Joseph was about to take the plates he was forbidden by the angel, and was told that the time had not yet come when he was to translate them, but that he should come to the same place each year and receive further instruction. He was told that he should prepare himself for another four years, then should he bring forth and translate the sacred records.

(Continued on page 605)

The Soul's Fire

By JEREMIAH STOKES

PORTER returned the medicine to his pocket, and went back to the Hamilton House. He reached the square just in time to witness the discharge of the Carthage Greys and to see Governor Ford leave with the McDonough troops for Nauvoo.

"That's part of the plot," he murmured to himself, and instantly he was seized with a feeling of terror that all but paralysed the muscles of his throat. He withdrew from the crowd and sought seclusion to view the jail. Going through a lot, he came into a corral at the back of a shed, and just over the fence he found an old prairie schooner with a few of

the bows and part of the canvas still remaining. Into this he climbed for cover and peered through the rents in the cloth. From this point of vantage he could see the window in the upper room of the two-story jail, where the Prophet and his comrades were confined.

He cast his eyes about the premises and observed a few Carthage Greys stationed as guards about the grounds.

"Not a force big enough for any purpose," he thought. "And they're only a blind, to fill the gap in the plot to kill the men."

He looked at his watch. "Ten minutes past five," he said.

And then suddenly, as if they sprang from out of the ground, he saw armed men, with blackened faces, coming from all directions, rushing towards the jail.

They are the Carthage Greys in disguise!" Porter exclaimed between his teeth.

In breathless horror, he heard the defenders of the jail yell at the attacking horde to disperse, and at the same instant saw the guards fire their weapons into the air in feigned resistance and then give away like so much rotten stubble before the feet of the mob, with whom they played a part.

Infuriated over the hellish treachery of the swiftly-moving band, Porter reached for his gun. But alas! It was not there. He bit his lips, and with an oath and a curse upon the heads of the imps of hell before him, he kept his eyes upon the scene.

Begin the Story Here

DESPITE persecution suffered by the Church, missionaries were continually being sent throughout the States, and to Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. The saints, after being driven out of Missouri, establish a prosperous community at Nauvoo, Illinois. Persecution continues, however, and at the demand of the governor, Joseph Smith and some of his close followers go to Carthage. Although the Prophet's attorneys are at work trying to free him, his followers discover a plot to murder Joseph while in jail. The governor is warned of the plot, but ignores it. Porter Rockwell, who has been sent after medicine, is denied admittance to the jail, and warned to keep away from it.

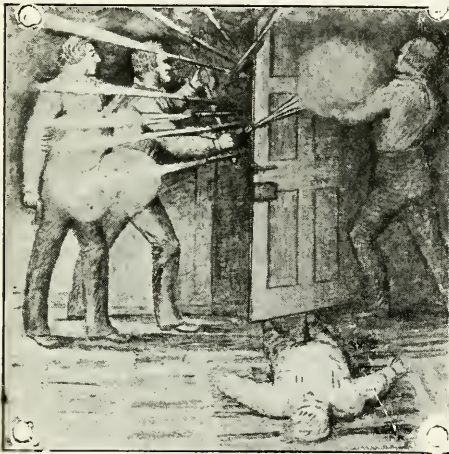
While Porter Rockwell gazed upon the sight before him, the eyes of the incarcerated men were riveted, through the open window, upon the milling mob below. Presently the prisoners caught the sound of the mobocrats inside the jail. "They're rushing up the stairs!" Doctor Richards exclaimed, adding in the next breath, "They're breaking down the door!"

Scarcely had the words left his lips when a stream of lead came flying through the window into the room. At the same moment the door began cracking before the ramming weight of the gang in the hall.

Taylor and Richards, armed with walking canes, and Joseph and Hyrum, holding pistols given to them by their friends, threw their weight against the door and struggled to keep it shut. But the lock gave way, and the Prophet and his brother jammed their weapons through the crack and fired into the

mob. Simultaneously, the other two men tried to ward off the muzzles of the guns that were being thrust into the room.

Slowly the greater numbers from without were forcing their way in. The strength of the prisoners was yielding and the door was opening. In the face of impending death, the minds of the men whirled with the same regret: that, because of their implicit trust in the state's executive's promised guarantee of protection, they had surrendered themselves to the holocaust of assassins.



An Old Sketch of the
Carthage Jail Scene

The deafening din of the bedlam caused by scuffling feet, the creaking door, the clashing arms, the gunshots from the ground, the fusilades of bullets spitting through the window and crashing into the walls and ceiling of the room, and the terrible oaths of the mob split the ears of the helpless men. Thoughts of wives and children and the heinous fate that awaited them at the hands of fiends stuck to their brains like burning coals.

"I'm a dead man!" exclaimed Hyrum, as he fell to the floor pierced by several pieces of flying lead.

"Oh, my poor dear brother, Hyrum!" cried Joseph in agonizing terror as he saw him fall.

The Prophet sprang from the door, dropped on his knees beside the writhing form of his brother, and for a moment looked with frenzied anguish upon his bullet-torn face. Instantly he arose and rushed towards the window, hoping to

(Continued on page 602)

THURSDAY, SEPTEMBER 22, 1938

EDITORIAL

My Acquaintance With President Brigham Young

I HAVE visited the birthplace of Brigham Young, at Whittingham Windham County, Vermont. Out of respect to their fellow townsman, the non-Mormon residents have placed a monumental stone near where he was born, upon which they have inscribed the following words:

“Brigham Young Born on This Spot, 1801. A Man of Much Courage and Superb Equipment.”

I was only 19 years of age when President Young passed into the spirit world, but nevertheless, I had occasion to form an acquaintance with him during that time. I found him to be a very sociable man, with no ostentation, nor feeling of superiority over any of his fellow men. He was fond of children, and was a great observer of the products of nature such as trees, plants, fruits, flowers and soil. He was a very practical man. The homes and the public buildings which were constructed under his direction were built for comfort and durability, and not for flimsy show. Some examples of this are the Beehive House, the Lion House, the Salt-Lake and other temples, the Tabernacle and the Salt Lake Theatre, all of which are standing today with the exception of the Theatre.

I heard Brigham Young preach many times. His public teaching and the manner of his delivery remind me, more than the speeches or writings of any other of the writings and public addresses of the Prophet Joseph Smith. Some of the most outstanding remarks which I have heard him make in public dealt with his devotion and profound respect for the Prophet.

Loyal Follower of Joseph Smith

HE had no new doctrines to advance. He said that he built upon the foundation laid by the Prophet Joseph Smith. Every Latter-day Saint who has read the teachings, doctrines and prophecies spoken by the Prophet Joseph knows that President Young was absolutely loyal to his file leader in every sense of the word.

On one occasion I was told by President Woodruff of the firm stand taken by Brigham Young in defending the Prophet Joseph at the time of the great apostasy in Kirtland, Ohio, in 1837. At that time six of the Apostles became so bitter against the Prophet that they turned entirely away from the Church. Four others were greatly disaffected, and only two—Brigham Young and Heber C. Kimball—could be depended upon. President Young, according to Brother Woodruff, really took upon himself the burden of Joseph the Prophet, and was so bold and intense in his defence of the leader and in his opposition to the apostates that the latter class threatened his life. The feeling became so intense that the Prophet advised him to leave Kirtland until the storm had blown over. Brigham did not wish to leave, wanting to stay and make peace with their enemies. However, because of his obedience to the Prophet he left Kirtland for a season. All through the life of Joseph Smith he was among the foremost always to be of help and support to the Prophet of God.

Led Saints to Far West

WHILE the Prophet Joseph was suffering imprisonment in Missouri, and the saints were being hounded and driven from their homes in Far West, President Young, assisted by by President Kimball, led the saints from Far West to Illinois. By this and similar movements he gained the experience which proved indispensable in his leading the great exodus to the vales of Utah. It was this ability that led others to look upon him as a second Moses.

His founding of the settlements of Utah, Arizona, and Idaho, thus making him the founder of a great inter-mountain empire, aroused the admiration of thinking people to the extent that he is known as the greatest colonizer of modern times.

An Outstanding Statesman

I HAVE heard him in the tabernacle urge the Latter-day Saints to be industrious, to be self sustaining and to support home industry. I have been told by brethren older in the Church than myself that William H. Seward, Secretary of State in the Cabinet of Abraham Lincoln made the statement after visiting Utah, that "The United States of America never produced a greater statesman than Brigham Young." We may add, however that Brigham Young took no honour unto himself but said emphatically, "Whatever I am for good the Lord has made me, and the honour is His."

And so it is. God is through all, over all, and above all, and one of his greatest and most faithful servants and prophets was President Brigham Young.—MATTHIAS F. COWLEY

LEEDS DISTRICT CONFERENCE SCHEDULED

The autumn conference of Leeds District will be held at the Bradford Branch Chapel on Woodlands Street, off City Road, Bradford, on Sunday, September 25th. Meetings will convene at 10.00 and 11.00 a.m., and 2.30 and 6.30 p.m. Mission authorities will be in attendance.

THE SOUL'S FIRE

(Continued from page 599)

save his companions by jumping into the arms of the mob. But no sooner had he reached the sill, ready to leap, when, "O Lord! My God!" escaped his lips and he lunged forward through the window to the ground with two bullets in his back and one in the breast.

From the wagon, Rockwell heard the volley of fatal shots and saw the coatless form of his beloved comrade, Joseph, plunge through the window.

"Oh, my God! My God! My God!" he cried in the anguish of his soul.

For a moment he covered his eyes with his hands, while the first keen sting of the tragedy passed away, and then with boiling passion and rigid fists he swore an oath of condemnation and revenge.

The yell, "He's jumped from the window!" from the mouths of assassins within the room, the simultaneous clatter of their heavy feet rushing out to and down the stairs, gave the two remaining men the assurance that for the moment at least they were forgotten.

John Taylor lay helpless on the floor with four gaping wounds in his body, and Doctor Richards crouched in a corner with blood streaming down his face.

What had happened within the room Porter Rockwell did not know; but when he saw part of the mob rush out of the jail, his fears were of the worst. Breathless and chilled to the marrow of his bones, he stood like a piece of chiseled marble, watching the frenzied mob now intent upon some further fiendish work.

The mob rushed back from the spot where the Prophet lay. Rockwell saw two conspirators ruthlessly set his body up against the curb of a well, and watched a blackened squad level their guns at it and fire.

Dazed, he kept his eyes upon the scene until the mob skulked away, leaving the place deserted and silent. Then overcome with horror, he fell upon his knees, buried his face in his hands and sobbed. Once more he looked out and saw the lifeless body of Joseph, lying limp against the curb. In his agony of soul, he closed his eyes, and his senses became numb. He bowed his head, with but one last agonizing thought whirling through his brain, "The Prophet of God is dead!"

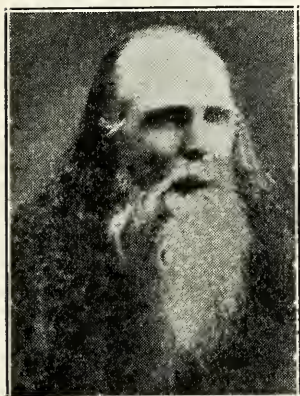
* * *

WHILE Joseph Smith and his increasing followers had been facing the months of terrible persecution and hardships in America, Ann Northrop, led by a hungry spirit continued her investigation into Mormonism. Her desire to know of the teachings of the Mormon missionaries became greater each day, and despite the threats of her husband she attended the gatherings of the followers of the new religion.

Roger seemingly had lost all respect for her. Their homelife

was changed from one of love to one of contention and hate. Try as she would she could not alter his views.

As she stood alone, in the midst of her beautiful surroundings in Ledbury, one night, she became engrossed with the train of events that had come into her life during the past year—the birth of twins, Patience and Prudence; events that had given her a new interest in religion; ideas that had brought her both happiness and sorrow, happiness because she had found an unusual degree of contentment and satisfaction in the Christian religion, explained by the Latter-day Saints, and sorrow because Roger's opposition to this people had caused so much unpleasantness in their home.



Porter Rockwell

*"He covered his eyes
with his hands."*

She was thinking of the evening on which he had commanded her not to leave the house, when with a shout of delight, Elizabeth Ann exclaimed:

"Oh, Mother, there are Grandfather and Grandmother at the gate."

Away they ran to meet them, with Ann following hurriedly.

(To be continued next week)

Christmas Story and Poem Contest Rules

The rules of the Christmas Short Story and Poem contest, announced in last week's STAR, are as follows:

1. The contest is open to any reader of the STAR, member or non-member. One person may submit as many stories or poems as he desires, but each writing must have a Christmas theme.

2. Stories are limited to 1,000 words, and poems to 24 lines.

3. All entries must be typewritten, or written legibly in ink, on one side of the paper only.

4. Entries must be postmarked not later than midnight, Wednesday, November 30th. Address all entries to Contest Editor, Millennial Star, 5 Gordon Square, London, W.C.1.

5. Prizes will be duplicate for both stories and poems, and are as follows:—1st Prize, "Teachings of the Prophet Joseph Smith," by Joseph Fielding Smith; 2nd Prize, "Testimonies of the Divinity of the Church of Jesus Christ of Latter-day Saints, by its Leaders"; 3rd Prize, "A Century of 'Mormonism' in Great Britain," by Richard L. Evans. In addition a six months' subscription to the MILLENNIAL STAR will be given for the story and the poem most deserving of honourable mention after the winners. Decision of the judges will be final.

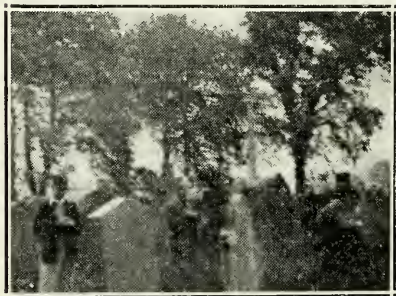
Some Suggestions on Genealogical Work

By CLIFFORD HARTLEY

Liverpool District

MAINTEINING progress in the genealogical activities of each branch is a most important task, since we realize the necessity of this great work. Preston Branch has evolved a system of combining outings with genealogical work which has proved most successful during the past two summers.

It has been our practice to have one or more of the missionaries lead a group of members on a cycle tour on the weekly half-holiday. The group goes equipped with small notepads and pencils, and the tour is routed to pass at least two cemeteries. Upon arriving at the graveyard, the elder in charge allocates parts of the area or rows of graves to each member, who then copies all the inscriptions in his territory. The chairman of the local society gathers all the entries and sorts them into their various name groups.



This method gave splendid results, with more than 40 cemeteries being covered on 14 half-day trips. The total mileage was about 300, with approximately 52 actual hours spent in recording.

When our activities are completed here the expense of searching records will be in a great many instances halved, and some possibly avoided altogether. By the simple expedient of writing the branch genealogical chairman, who has the records in his keeping, all the information can be gained in a few min-

utes which formerly would have taken weeks of graveyard searching.

This system has many other advantages. We have noticed many stones while recording which have suffered the ravages of time, even though some were in sheltered places. The thought that impressed itself on my mind as I looked at these stones was that it is going to be difficult and expensive for someone to trace his genealogy through that particular family, and yet, how simple it would be for us, as an organization of the Church, to make ourselves responsible for the recording of every cemetery in our own home town.

We also found that by sending or giving a copy of the epitaphs to the minister of the particular church whose yard we had covered, we often opened the way for further work to be done on the register inside the church. An outstanding example of this is demonstrated in the experience of a member from Liverpool and the author. We spent approximately six hours searching the records of one church, and the only fee the minister would take were a grateful "thank you," and the promise of a typed record of the families we had been searching for.

In this great work we find that where a prayerful and sincere desire to work is manifest, the Lord is more than willing to help us. The responsibility that is ours is, I believe, brought home to us when we are actually engaged in this work. My own personal experience has eliminated any doubt as to the authenticity of the divine command that was given to our Prophet, Seer, and Revelator in fulfillment of the prophecy of Malachi.

I can testify humbly that I know and have experienced those blessings I describe, and it is my sincere wish that all of us may be counted worthy to have the privilege of continuing in this work for many years to come.

NATURE'S TEMPLE

(Continued from page 597)

In obedience to the will of the Lord, Joseph went about his daily labours, working with his father on the farm. Although he also worked much of the time away from home, Joseph always returned for the divine appointment. Finally, on the twenty-second day of September, 1827, (111 years ago today) he went to the hill Cumorah to receive the plates together with final instructions from the angel. Realizing the importance of his sacred trust, he used every precaution as he took the plates to his home. He soon learned why the Angel Moroni had warned him so emphatically, for when it was learned that he had the plates in his possession, the most strenuous exertions were used to get them from him. The persecutions became more bitter than ever before. Under divine direction and with the help of selected servants, Joseph translated the engraving upon the plates, and gave the Book of Mormon to the world.

Today many thousands of Latter-day Saints and others have read this sacred scripture, receiving comfort and enlightenment from it. It has given them a burning testimony that Jesus is the Christ, and that Joseph Smith was a true prophet in His service.

The humble prayer of a sincere youth opened the heavens, gave a new scripture to the world, as well as another shrine—the Sacred Grove.

News of the Church in the World

DEATH in an automobile crash of Elder J. Golden Kimball of the First Council of Seventy has come as a shock to Church members all over the world. The accident occurred on September 2nd, near Reno, Nevada. Elder Kimball was the oldest living Church Authority, and has a long life of meritorious Church service behind him. He served as a missionary to the Southern



Elder Kimball

ern States of the United States from 1883-85, and from 1891-94 he served as president of the same mission. It was during this time, on April 6th, 1892, that he was chosen a member of the First Council of Seventy. For approximately 50 years he served the members of the Church, and his passing is mourned by them all over the world.

EUROPEAN Mission affairs from now on will be handled directly from Salt Lake City, and will be under the personal supervision of the First Presidency, according to a recent announcement by Church Authorities. The rapid communication services made possible by airmail and other means, and the advantages to be gained by enabling the First Presidency and the Council of the Twelve Apostles to give closer consideration to Mission affairs have prompted the change. As explained by President Richard R. Lyman, who has presided over European Missions for the past two years, only recently arriving in Salt Lake City to report existing conditions, the new system will be beneficial for all concerned. Once a year an apostle will visit all the missions. This puts the European Mission on the same basis as those in the United States, with direct supervision at all times, and personal contacts at regular intervals with Church Authorities.

THE GRACE OF CHRIST

(Continued from page 595)

Priesthood has been restored to the earth; and men have again been empowered to speak and act in the name of God, making it possible for truly converted souls to receive sacred ordinance with the positive assurance that they are actually entering unto the covenant with God.

Through the grace of Christ manifested in our day, real verile soul-stirring faith has come back to the world—the faith that “endures as seeing Him who is invisible;” asks and receives and “works by love.” The restoration of this vital faith has inaugurated a spiritual renaissance; and brought back to the world the true religion of the Master—the religion of strict obedience to divine law, unselfish service to man; and perfection of character through continuous fine thinking, pure aspiration and right living.

WELSH DISTRICT CONFERENCE

DISCUSSION of the beliefs of Mormonism as contrasted to those of other Christian churches was featured at the autumn conference of Welsh District, held at the Miner's Hall, Merthyr Tydfil, on Sunday, September 18th.

Speakers were President Hugh B. Brown, British mission executive; Sister Zina Card Brown, adviser to the women's auxiliaries of the mission; District President Richard C. Thomas, and Elders A. Lucian Lewis and Fred H. Thompson. President Thomas conducted the meeting which was attended by 112 people, of whom 57 were non-members.

At the afternoon session Brothers William Griffiths, Walter Pulman, and Hayden Forward, Supervising

Elder Ranald H. Hebdon and Elders Max R. Barber, Don R. Wheelwright and Ivan D. Miller were the speakers.

The Varteg Branch quartet, composed of Brothers Harold Thomas, Hayden Forward, William Perry and Albert Perry sang an intermediate number. Brother William Perry conducted the meeting.

At the morning service, President Brown, Sister Brown, Elders H. Hooper Mortensen and George A. Pennock and Brother Harold Thomas were the speakers. Sisters Muriel Perry and Florrie Pulman, and Elder Miller directed a short play, “Builders of Eternity,” with Sunday School children from Merthyr Tydfil and Varteg Branches in the cast. Brother Albert Perry was in charge of the meeting.

SCOTTISH DISTRICT CONFERENCE

HILLHEAD Burgh Hall, Glasgow, was the scene of the autumn conference of Scottish District, held Sunday, September 11th. There were 175 people who attended the Sunday evening session, of whom approximately 75 were non-members. Speakers at this meeting were Supervising Elder Paul L. Badger, Elders Fred H. Thompson and William G. Woffinden, and President Hugh B. Brown. Musical numbers were given by the Edinburgh Branch Ladies' Chorus, directed by District President William Stout; and the Millennial Chorus. Elder Badger conducted the service.

At the afternoon session, conducted by Brother Stout, there were 85 in attendance to hear the remarks of Elders G. Dayton Hughes, Phillip L. Richards, Walter T. Stewart, Jack H. Adamson, and Fred A. Horlacher; Brother Stout, and Sister Marie Waldram, lady missionary.

The speakers at the morning meeting were Elders Karl G. Esplin, Wilmer A. Nicholls, W. Wallace Winder, George E. Brown, Ivan D. Voorhees and Burton S. Miller; Sister Matilda McQueen, of the Primary, and President Brown. A Primary Chorus gave a selection, and the Millennial Chorus also sang some numbers.

From the Mission Field

Transfers—

Elder Harold G. Wheeler was transferred from Newcastle District to the Millennial Chorus on Tuesday, September 13th.

Elder Blaine H. Alexander was transferred from Irish District to London District on Friday, September 16th.

Appointment—

Elder Lowell M. Durham was appointed conductor of the Millennial Chorus on Thursday, September 1st.

Doings in the Districts—

BIRMINGHAM—At a recent meeting of the Kidderminster Branch, conducted by Branch President William L. Gittens, the following were sustained as M.I.A. officers for the coming season: As Y.W.M.I.A. presidency Sisters Joyce Gittens, Lillian S. Burton and Dulcie F. Collins, with Ruby M. Gardner, secretary. As Y.M.M.I.A. presidency Brothers Harold Walker, Albert J. Carpenter and Alvin L. Gittens, with Grant Dunn, secretary.

On Friday, September 9th, a farewell social was held for Sisters Lisa Blaser and Martha Muchenberger, two members of Swiss nationality who have resided in the branch for the past six months. Following an evening's entertainment refreshments were served under the direction of the Beehive girls.

LEEDS — Re-organization of the Leeds Branch M.I.A. was effected on Thursday, September 8th. The following were sustained: Elder M. Floyd Clark, Y.M.M.I.A. president; Brother Leslie A. Camm, 1st counsellor; Elder Jesse A. Moench, 2nd counsellor; Brother Douglas A. Camm, secretary and treasurer and A. J. Firkins, M Men department leader. As Y.W.M.I.A. president, Sister Alice Camm; with Sister Nellie Moore as 1st counsellor; Sister Ethel Siddall, 2nd counsellor; Sister Doris M. Camm, secretary and treasurer; and Sister Mona Camm, Bee Keeper.

LONDON—In a hall decorated with gold and green crepe and balloons,

St. Albans Branch opened its M.I.A. season with a social in the branch hall on Tuesday, September 13th. The party, conducted by Sister Elsie Osborn, Y.W.M.I.A. president, attracted a crowd of more than 55. The programme included: remarks by Sister Agnes P. Wallace, British Mission Y.W.M.I.A. president; musical selections by Brothers Ernest B. Osborn, William O. Chipping and Harry Chipping; a vocal solo by Sister Polly Osborn; a vocal duet by Sister Ada Chipping and Elsie Osborn; a comic song by Branch President William J. Jolliffe; a vocal duet by Elders Thornton Y. Booth and A. Ferron Forsgren; a sketch, "A Lucky Mistake," by Sisters Winifred and Edith Osborn; and community singing led by Elder A. Lucian Lewis. Following the programme community games and refreshments were enjoyed. Sister Irena Gillings assisted in serving the refreshments. Elder Max H. Duffin conducted the games and assisted in the general arrangements of the social.

MANCHESTER—A baptismal service was held recently in Manchester Branch Chapel, at which the following people, all from Rochdale, were baptized and confirmed: Lillie Smith was baptized by Supervising Elder Russell S. Marriott and confirmed by Elder Max W. McKeon; Edith Fish was baptized by Elder M. Warner Murphy and confirmed by Elder McKeon; Edith Fish (daughter), was baptized by Elder Marriott and confirmed by Elder Owen L. Brough; Alberta Lewin was baptized by Elder Marriott and confirmed by Elder Glen L. Allan.

NOTTINGHAM—Following a complete redecoration programme that lasted for more than two weeks, the Nottingham Branch was host to the district at Union meeting on Saturday, September 3rd. Following meeting, a programme was presented in the newly decorated amusement hall. The following numbers were given: A vocal duet by Sisters Edna Rippen and Dorothy Robinson; a comical reading by Sister Edith

Sheppard; a song by the Nottingham Branch Quartet, composed of Brothers Wilford and Sidney Robinson, and Sisters Dorothy Robinson and Edna Rippen; a reading by Brother Alfred E. Higgans; a piano solo by Sister Nellie Hawson; and a one act play entitled: "The New Waiter," with Brothers Wilford and Sidney Robinson, Sisters Winifred Robinson, Edith Sheppard and Rhoda Tinson, and Supervising Elder Orlando S. McBride in the cast. Community singing was led by Sister Winnie Robinson, following which refreshments were served.

A branch supper was held at the home of Sister Edith Robinson, of Nottingham, on Saturday, September 10th. Songs, games and contests were enjoyed by those present. The proceeds were used to help pay for the recent decorating of the branch hall.

SCOTTISH—A recent street-meeting with the Chorus in attendance held in Edinburgh, proved attractive enough to bring a crowd of 180 non-members to a meeting held the next night, Wednesday, September 7th, at New Gallery Halls, which was also attended by 60 of the saints of that district. Speakers at the Wednesday meeting were Supervising Elder Paul L. Badger, Elder Jack H. Adamson and President Hugh B. Brown. Several numbers were given by the Chorus, and the programme received favourable press comments from reporters in attendance.

A social and programme was held in the Glasgow Branch Hall on Sat-

urday evening, September 10th. The programme included songs by the Millennial Chorus, and also by the Edinburgh Ladies Chorus, and the following presentations: A dramatic reading, Miss Zui Hamawai; violin solos, Elder D. Maxwell Butler; vocal duet, Sisters Mina and Jesse Thompson; reading by Sister Marie Waldram, lady missionary; musical numbers, by a string quartet of Alex Gordon, Val McNaughton, William Boyle, and Gavin Boyle. A one act play, "Second Best," was presented by the Edinburgh branch under the direction of Elder Adamson.

Under the direction of Elder Walter T. Stewart, a genealogical social was held on Monday, September 5th. The programme included instrumental numbers, vocal selection, highland dancing, recitations and community singing. A one-act play, "The Rescue," was presented by Glasgow Branch. Brother Andrew B. McGowan, genealogical supervisor of the district, addressed the group, following which refreshments were served.

A Primary birthday party was held on Monday, September 12th, in Glasgow Branch. A variety of skits, songs and dances were given by Primary members; and Sister Hazel Sands and Sister Marie Waldram, lady missionary, gave readings. A speech was given by Elder W. Wallace Winder, following which a bouquet and a gift were presented to Sister Waldram. Musical numbers were given by the Millennial Chorus. Sisters Matilda McQueen and Jean White were in charge.

PERSONAL

PICKLES-DOLE.—Brother Robert Pickles, first counsellor in the Liverpool District presidency, and Gladys Dole were married at St. Paul's Church, Nelson, on Saturday, September 10th. Mr. Alex Starkie was best man, Miss Marjorie Lupton was

bridesmaid; and Brother James R. Pickles, branch president, was groomsman. Mr. J. M. Lupton gave the bride away. A reception was held, following which the couple left for Blackpool.

DEATH

WYNN—Vera Wynn, age 6, daughter of Mr. and Mrs. Harry Wynn, died of diphtheria; funeral services were held at the family home in Middleton Junction, Saturday, September 10th. The services were con-

ducted by Elder Russell S. Marriott, supervising elder of Manchester District, with Elder Glen L. Allan and Elder Marriott as speakers. The grave was dedicated by Elder M. Warner Murphy.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

Aberdeen: Corn Exchange, Hadden Street, Off Market Street.	Gateshead: Westfield Hall, Westfield Terrace.	Merthyr Tydfil: L. D. S. Chapel, Penyard Road.
Accrington: *L. D. S. Hall, Over 9, Church St.	Glasgow: L. D. S. Hall, 4, Nelson Street.	Middlesbrough: L. D. S. Hall, 188, Linthorpe Road.
Airdrie: †L. D. S. Hall, 40, Hallcraig Street.	Gravesend: Freeborn Hall, Peacock Street.	Nelson: *L. D. S. Hall, 10, Hibson Road.
Barnsley: Arcade Buildings.	Great Yarmouth: L. D. S. Hall, 33a, Regent Street.	Northampton: *L. D. S. Chapel, 89, St. Michael's Str.
Batley: *L. D. S. Hall, 13, Wellington Street.	Grimby: Thrift Hall, Pasture Street.	Nottingham: L. D. S. Hall, 8, Southwell Road.
Belfast: †Arcade Buildings, 122, Upper North St.	Halifax: *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	Norwich: L. D. S. Chapel, 60, Park Lane.
Birmingham: L. D. S. Chapel, 23, Booth Street, Handsworth, Council Schools, Stratford Road, Sparkbrook.	Hucknall: *Byron Buildings.	Nuneaton: Masonic Hall.
Blackburn: L. D. S. Hall, St. Peter's Street.	Hull: L. D. S. Chapel, Wellington Lane, and Berkeley Street.	Oldham: L. D. S. Hall, Neville Street.
Bolton: Corporation Chambers.	Hyde: L. D. S. Hall, Reynolds Street.	Plymouth: L. D. S. Hall, 34, Park Street, Tavistock Road.
Bradford: L. D. S. Chapel, Woodlands Street, Off City Road.	Kidderminster: L. D. S. Chapel, Park Street.	Pontllanfraith: Enquire: 81, Blynteg Street.
Brighton: 105, Queen's Road.	Leeds: *L. D. S. Hall, 5, Westfield Road.	Preston, Lancs: L. D. S. Hall, 7, Lords Walk, Off North Road.
Bristol: Hannah More Hall, 45, Park St., Clifton.	Leicester: All Saints' Open, Great Central Street.	Rawmarsh: L. D. S. Hall, Main Street.
Burnley: †L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	Letchworth: Vasanta Hall, Gernon Walk.	Rochdale: L. D. S. Chapel, Lower Sheriff St.
Carlisle: L. D. S. Hall, Scotch Street.	Liverpool: L. D. S. Chapel, 301, Edge Lane.	Sheffield: L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
Cheltenham-Stroud: Theosophical Hall, St. Margaret's Ter., Off North Place, Cheltenham.	London: L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. Downham Fellowship Club, between 29 & 30, Arcus Rd., off Glenbow Rd., Catford. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	Shildon: *L. D. S. Hall, 100, Main Street.
Clayton: *Central Hall.	Loughborough: Adult School.	Skelton: *14, Olliver Street, Redcar, Yorks.
Derby: Unity Hall.	Lowestoft: L. D. S. Hall, 20, Clapham Road.	South Shields: L. D. S. Chapel, 98, Fowler Street.
Doncaster: *L. D. S. Hall, Trafford Street.	Luton: Dallow Road Hall, Corner of Dallow and Naseby Roads.	St. Albans: 49, Spencer Street.
Dublin: †L. D. S. Hall, 8, Merrion Row.	Mansfield: 39a, Albert Street.	Sunderland: L. D. S. Chapel, 18, Tunstall Road.
Eastwood: Library, Church St.	Manchester: L. D. S. Hall, 88, Clarendon Road, C. on M.	Tipton, Wolverhampton: L. D. S. Hall, Washington Building, Berry Street.
Edinburgh: Ruskin House, 15, Windsor Street.		Varteg: Memorial Hall.
Gainsborough: *L. D. S. Hall, Curtis Yard.		West Hartlepool: L. D. S. Chapel, 7, Osborne Road.
		Wigan: *L and Y Station.

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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